

## THE CHRISTIAN LIFE

### The Low Inn.

Pilgrim, what though, prone, be-  
lated.  
You are hastening but to win  
Somewhere down the lonely valley  
The low inn?

It has housed full many a traveler—  
Peasant, monarch, prophet, Christ;  
And the cheer that it dispenses  
Has sufficed.

Drink the slumber-giving beaker,  
And forget the hurting cold,  
While the gradual shades of evening  
Are unrolled.

Sleep, nor fear, for you shall waken  
To the warden's call at dawn;  
And, a child, in some glad morning,  
Journey on.  
—Henry Jerome Stockard.

### NOTES ON THE SUNDAY SCHOOL LESSON FOR MARCH 15.

#### The Riot at Ephesus.

(Acts 19:29-40.)

Golden Text: The Lord preserveth  
the faithful. Psalms 31:23.

Paul's stay in Ephesus seems to  
have extended over a period of about  
three years. It was towards the end  
of his stay that the incident narrated  
in our lesson took place.

The Worship of Diana.—A con-  
spicuous feature of life in the city  
of Ephesus was the worship of the  
heathen diety Diana, whose temple  
was a striking and magnificent ob-  
ject, famous throughout the known  
world, and frequented by hosts of  
visitors from all parts of the Roman  
Empire.

The influx of strangers who came  
to worship at the temple of Diana  
led to the making of little shrines,  
which found a ready sale among both  
the inhabitants of the city and those  
who came from the outside world to  
worship in the temple.

Demetrius and His Fellow Craft-  
men.—Paul's preaching in Ephesus  
introduced a new and distinct ele-  
ment into the life of that city, the  
significance of which soon became  
apparent to those who were engaged  
in the manufacture of the shrines  
used in connection with the worship  
of Diana. The Christian faith is  
exclusive; it does not permit of a  
division of loyalty between Christ  
and any other object of worship.  
Therefore, Demetrius, the leading  
silversmith of Ephesus, was natural-  
ly disturbed at the growth of the  
Christian religion under the effective  
ministry of Paul.

The Doings of the Mob.—Those  
who are following a trade which is  
in its essence unlawful, even though  
protected by the outward forms of  
law, are usually the first to resort  
to violence when they find their ill-  
gotten gains are in danger of being  
curtailed or abolished. Thus Deme-  
trius and his fellow-craftsmen, who  
made their living by preying upon  
the superstition of the populace,  
when they found the source of their  
wealth endangered by the preaching  
of the Gospel, resorted to the most  
violent means to try to avert this re-  
sult.

A Suggestive Lesson.—The riot at

Ephesus brings clearly before us the  
speciousness of the reasoning which  
is always employed by those who are  
engaged in occupations which are  
detrimental to the highest human  
welfare. Demetrius was most plausi-  
ble in his speech, but he was the ad-  
vocate of a baneful trade. So we  
must ever be on our guard against  
the specious defense which is often  
made for the liquor traffic, for the  
opium trade and for other evils which  
are inimical to Christianity and ad-  
verse to the best interests of human-  
ity.

#### Hurrah for the Others.

The back yard had taken on a  
highly military aspect. There were  
soldiers with broomsticks, an officer  
with a wooden sword, a proud boy  
with a flag too large for him, and a  
"band" with a gayly-painted drum,  
which he was beating furiously. Only  
little Robbie sat forlornly on the  
steps and looked on. A treacherous  
bit of glass had disabled his foot and  
he could not keep up with the army.

"I can't do nothin'!" he said, dis-  
consolately.

"Yes, you can," answered Captain  
Fred; "you can hurrah when the  
rest go by."

So the little fellow kept his post,  
watching through all the marching  
and countermarching, often left  
quite alone while the troop traveled  
in another direction, but he never  
failed to swing his small cap and  
raise his shrill cheer when they ap-  
peared.

Robbie was the real hero. It is not  
easy to hurrah for those who can go  
ahead where we must stop; to forget  
our own disappointment and cheer  
for those who are doing what we  
would like to do and yet cannot do;  
to rejoice in the success of those who  
have the place which we wanted to  
fill. It takes a great heart to stand  
aside and "cheer when the rest go  
by."—The Lutheran World.

No pure and simple life, true to  
itself, true to its Maker, was ever  
lived on this earth that was not a  
voice on God's behalf, however still  
and small, and that did not, in its  
sincere and humble way, declare a  
hope and reveal a faith which might  
well be the evidence of things un-  
seen.—Alexander Godon.

#### FOREHANDEDNESS.

In farming as in other lines, it  
pays to be forehanded. Of course  
there is always a great deal to be  
done on the farm, and it is neces-  
sary to systematize the work so that  
nothing will be neglected. Already  
many agriculturists are beginning to  
formulate plans for handling their  
1903 crops. Although harvest is still  
months off, that does not deter the  
thrifty farmer from getting ready  
for it. If the old binder has reached  
the limit of its usefulness, the thrifty  
farmer is always forehanded in his  
determination to purchase a new ma-  
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